

THE
JEWISH CALENDAR
EXPLAINED;

OR,

OBSERVATIONS
ON THE

Ancient Hebrew Account,

of the Year, Months, and Festivals used
by the PATRIARCHS, and men-
tioned in Holy Scripture.

Wherein is shown the Order, Names, and
Significations of their

MONTHS.

The Reasons for first Instituting their feve-
ral Feasts, as *Passover, Tabernacles, &c.*

With the exact days whereon they were Celebra-
brated; and what they were to shadow forth
under the Gospel.

*Published for assisting weak Capacities better to un-
derstand what they read in Holy Writ; more than
two hundred difficult places of which, are here ex-
plained.*

By HEN. CARE.

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THE JEWISH CALENDAR

OBSERVATIONS

AND Hebrew Accounts



OF THE

OF THE

To the worthily accomplish-
ed Mr. *William Kiffin* of
London, Merchant.

Honoured Sir,

THe Holy Scriptures are the
Souls Viaticum, the Manna
whereby a Christian militant
is sustained in his Pilgrimage
to the super-celestial Canaan,
to muffle up those Sacred O-
racles from vulgar eyes, and
apprehensions has been, and
still is the contrivance of a self-
signing Generation;
but to explain them what he can, is the Duty, and
will be the Glory of every wel-wisher to Sion: It is
confessedly true, the matters here treated of, are
not absolutely necessary, nothing essential to our grand
business, Salvation: Every hand is not furnished to
bring gold and silver towards building the Sanctu-

The Epistle Dedicatory.

ary; let this be reckoned amongst the Goat-skins, and meaner Furniture of the Tabernacle: Such as it is, permit me, though a Stranger, to shelter it under the Patronage of your Name, partly as not knowing how better to check some Immersed aspersions, than by this publique testimony of my Respects, and partly as judging it most Congruous for a discourse of this Nature to address it self to one that has always endeavored to be acquainted with that most Advantagious kind of Learning The right understanding of the Sacred Text: The thing is but a Collection, and Faults and Errors are unhappily become as constant Attendants of Humanity, as Shadows of Bodies, or Envy of Vertue; so that it is more than probable my self may have committed some, and the Printer perhaps more Errataes; I Humbly refer it to your Judgement to distinguish, and to your goodness to pardon them, together with this Presumption of

Your most respective
Servant,

Nov. 10. 1673.

Hen. Care:

THE Jewish Calendar Explained.

CHAP. I.

Of the measures of Time, Years, Months, and Days, in general: With an Essay for settling the account of our common Kalendar,

BEfore we come to treat of the Ancient Hebrew Year in particular, we conceive it may not be altogether impertinent to peruse some brief considerations concerning the Reason and Forms of Years in general.

Time is the duration of Created matter; which had the same Horoscope or Beginning with the World, and continually running on, in a Circular motion, till the dissolution of the Universe, shall then be swallowed up in the

Abiss of Eternity. The most usual, as well as most proper manner of dividing Time, is into Years, Months, Days, &c. whereby all the grand actions that happen in the world: *Viz.* Their Beginnings, Progress Durations, and Intervals are measured and computed. A Year (generally speaking) is a periodical Revolution, or a great Circle of Months and days, in which the four Seasons, Spring, Summer, Autumn, and Winter are, after one Revolution of the Sun, ordained to return in their courses; whence the ancient *Egyptians* before they had the use of Letters, were wont to represent and signifie it by the Hieroglyphick of a Serpent or Snake biting her own Tail. But because the spaces of time called Years, are diverse with divers Nations, greater in some, and lesser with others, and all for good reasons are to be reduced to the rule of the Celestial motions, by which the years are rightly and naturally measured; therefore must we divide them into Astronomical and Political. The Astronomical Year is measured either according to the Periodical motion of the Sun; or the Conjunction of the Moon with the Sun; and is therefore twofold, *Solar* and *Lunar*. The *Solar* Year is that space of time, in which the Sun, departing from one of the Tropical Equinoctial, or Solstitial points, and running through the whole Ecliptick,

ick, returneth to the same point again. It is called Natural, because it seems to be Destinated by Nature for mensuration of Time, and containeth (according to the mean motion) three hundred sixty five days, five hours, and forty nine minutes: And this is the true Rule, Level, or Standard of all Years.

The *LUNAR* Year, is that space, wherein the Moon, after some conjunctions with the Sun, meeteth and uniteth with him not far from the former place, and is either commune, containing twelve Months or Synodical Lunations; or Embolismal, which contains thirteen: The first consists only of three hundred fifty four days, eight hours, and forty eight minutes; the other of three hundred eighty three days, one and twenty hours, and two and thirty minutes.

The *Political* or *Civil* years be such, as in several Countries and Nations are used for Distinction of times, wherein respect is had, either to the motion of the Sun, or Moon only, or to them both together.

The *Roman* Year, according to *Julius Cæsar's* Constitution, did consist of three hundred sixty five days, and six hours; which six odd hours, making in four Years a whole day, is then added, and makes that which we call *Leap-Year*, so named, because by this interposition of a day at the 25th, of *February*, and repeating the

same Letter twice, the fixed Festivals or Holy days, and the like, do as it were leap one day further into the week, than they were the former Year.

Now since the mean Tropical Year does consist (according to the *Alphonſine* Tables) of 365 days, 5 hours, 49 minutes, and 16 seconds; it is evident this *Julian* Year exceeds it 10 minutes, and 44 seconds, which therefore must cause an apparent Anticipation of the Equinoctial and Solstitial points; insomuch that the Vernal Equinox (whose place at the first council of *Nice*, was on the 21 of *March*, is now come to be upon the 9th or 10th of that Month; for correcting which Error Pope Gregory the 13th. ordered 10 days to be subtracted from the 4th. of *October* unto the 15th. thereof, exclusive in that Year, 1582. that so he might make the Vernal Equinox (wherein the moveable Feasts do depend) agree to the 21th. of *March*, as it was by the *Nicen* Counsel established Anno 324. by means whereof all their Months began ten days sooner than ours, &c. See *Magnus* his *Secunda Mobilis* fo. 40.

This is the Account now chiefly used in Foreign parts, throughout Christendom; and though it be ten days truer than ours, yet it is not exact by two days, being reduced not to the Sun's place at our Saviours Birth (but only to the

the Council of Nice) whereas if Authority with us should please to order that all Bissextiles should be omitted for 52 Years, that alone would gradually, & insensibly, without the least inconveniency about the Dates of our civil Contracts, Bonds, Rents, &c. bring us two days before the *Gregorian*, and agreeable to the Suns place at the birth of our Saviour: But this we only mention, and submit to the will of our Superiours and Sentiments of those more learned in *Calculations Astronomical*.

The Months by which we measure the year (*Menses sic dicti a metiendo seu mensurando*) are likewise two fold, Astronomical and Political.

The Astronomical or Natural are considered according to the motion of the Sun and Moon, and therefore are either *Solar* or *Lunar*.

The *Solar* are the spaces of time wherein the Sun runs through a twelfth part of the Zodiack, and (according to the mean or equal motion, which is the rule of all Solar Months) contains 30 days, 10 hours, and 29 minutes.

The *Lunar* months are three-fold, Periodical, Synodical, and the month of Illumination.

The Synodical is the space of Time from one New Moon to the next; which (according to the mean or equal motions, being the Rule and measure of all *Lunar* Months) is twenty nine days, twelve hours, and forty four minutes.

The

The Month of Illumination (or Apparition) is the space of time spent or intercepted between the first day whereon the Moon is seen after her conjunction with the Sun, and the last day of her being visible, which the vulgar reckon to be 28 days; but it is not always so, for sometimes she is seen sooner, sometimes later; and accordingly vanisheth: (1.) As her Latitude is Northward or Southward: (2.) Or her motion swifter or slower: (3.) Or as she is posited in Signs ascending or descending, right or oblique.

Lastly, the Politicial Months are civil, or usual, whereby every Nation distributes the Year as they please; wherein, not only the Denomination, but also the Length and Proportion of the Months differ, according to variety of Nations and People.

Thus the *Egyptians* had 12 Months, each of them consisting of 30 days; and to the end of their last month, named *Meſori*, they superadded 5 days more, making their whole Year consist of 365 days.

The *Romans* (according to the ordination of *Romulus*, founder of their City) had at first but 10 Months in the Year, wherein they included 304 days. This the most ingenuous Pen of the unfortunate *Ovid* testifies in that distich.

*Tempora Digereret cum Conditor Urbis, in Anno
Constituit Menses quinque his esse suo:*

Whilſt

whilst Romes first founder studies times records,
He to the Year only ten Months affords.

But his successor Numa Pompilius perceiving
this Year much too concise, added two other
Months: viz. January and February: to which
Julius Caesar (who had studied the Mathematicks
at Alexandria) finding it still too short by al-
most 10 days, and 6 hours, for compleating the
true Solar Year, by the help of Sosigenes the
Mathematician (whom, after Pompeys over-
throw he brought with him from Egypt to
Rome) added 10 days; as you may see in Macro-
bius l. 1. Saturn cap. 14. whence that ancient
Roman account came to be called the Julian; and
their Months to be numbred as with us at this
day.

*Ter denos September habet, totidiemq; November,
Julius, Aprilis, reliquis super addider unus,
Sit nisi Bissextil viginti Februus octo.*

*Thirty days hath September,
June, April, and November,
The rest with thirty one are fraught,
But February twenty eight;
Except when the Leap-Year doth come,
Then nine and twenty is its sum.*

The *Arabians* and *Turks* begin their Year *ab Hegira Mahumetana*, or flight of *Mahomet*, and commencing from their first month *Muharram*, allow to one thirty days, to the next 29 days, and so by turns throughout the Year.

Thus we see, as the Holy Scripture testifies, the Offices of those two great and glorious Luminaries of Heaven, the Sun and Moon, to be (amongst other things) for Seasons, and for days, and for Years, so even to this day amongst all Nations in their accounts there is still some respect had to their motions, they being as it were the two grand Clocks or Dyals of the Universe, the Suns revolution making a Year, and the Moons a month.

Let this therefore suffice to have been said in general on that, wherein we gratefully acknowledge our weaker Pen to be much indebted to the Judicious observations of the most Loyal, Learned, and Ingenuous *George Wharton Esq;*

Gratum & Pium est agnoscere per quos preseceris;

CHAP. II.

Of the time of the Worlds Creation, and Natural beginning of a Year, and how the Patriarchs did commence it.

THAT the World was Created by God at the Vernal Equinoxe, or beginning of the Spring is the concurrent opinion of almost all the Ancients, as well Astronomers as Ecclesiastick Writers; whence it clearly follows in reason, that the true and natural commencement of the Year (the measure of parts of time) ought to be accounted from thence, or that instant, when time its self received its being: and so we do not doubt the Patriarchs did account, for it's more then probable that *Adam* was endowed by God with an excellent knowledge of natural things, as well Celestial as Terrestrial, (for without the first he could not perfectly comprehend the last) and did understand the uses and Offices of the Planets, as well as of Plants and Animals; and therefore could not but well perceive the reason and true account of the natural Year, and communicated it to his Posterity, who observed it at least till the confusion of Languages, which is thought to have brought

no small confusion of Science upon man-kind, thereby disperst into several Regions: however the ancient form of the Year was retained for some time, especially (as we have reason to suppose) in the Family of *Heber* (which God had designed for the repositories of Truth) and we conceive not changed, till the time of their going down into *Egypt*, where after the death of the twelve Patriarchs, the Children of *Israel* might, and did begin to imitate the *Egyptians* in their Account, who it is probable began their Year at the Autumnal Equinox, when the waters of the wonderful River *Milus* (to whose overflow that Country owes its fertility) were dried up, and they began to return to their Husbandry: But at their deliverance from that *Egyptian* thralldom, Almighty God at once, to put them in mind thereof, and of the Worlds Creation, commands them to resume the old true account, and commence their Year from the Spring; for thus we find him speaking to his Servant *Moses*; *This month* (called then *Abib*, *Exod.* 34. 18. Since *Nisan*) *shall be* (as our Translation reads it) *to you the first of months*: From which words shall be, some have imagined, that God had then instituted a new form of beginning the Year, not known, or ever practised before; whereas indeed that Verb in the future Tense is not in the *Hebrew* Text, as may be seen by

by the different character in our *English* Bibles, but *Ibi Locum verbi substantivi est supplet prænomen Ipse ex proprietate Sermonis Hebraei*, as the learned *Sympson* observes: the Pronoun supplies the place of a Verb substantive of the present tense; and God therefore reduces the beginning of the *Israelitish* Year to the first Spring month, because the same was simply and naturally the first month of the Year; however the common people did still in some cases account their Year to begin from *Tisri* or Harvest (as the *Egyptians* did) especially Husbandmen, because they then made an end of their Harvest; and in this respect must those two Texts, *Exod.* 23. 16, and 34. 22. be understood where the Feast of In-gathering their fruits or end of Harvest celebrated in the said month *Tisri* is said to be at the Years end, or at the Revolution of the Year.

It is true the Sabatical Years, and their Years of Jubile did commence then, and very properly, since from the end of Harvest the Land was to rest; and though it consisted of two civil Years, yet it was called only the seventh Year, taking the denomination from the more worthy part: *Viz.* That wherein they ceased from Husbandry, released their Servants, and forgave their Debts; so likewise we call it the five and twentieth Year of the Kings Raigñ, though that time include part of two of our Civil Years.

CHAP.

CHAP. III.

Of the true form of the ancient Hebrew year.

THat the year in use amongst the Ancient Israelites, did consist of twelve civil months is evident from 1 Kings 4. 7. and 1 Chron. 27. Where 'tis recorded that *David* and *Solomon* made twelve Captains & Officers of the Royal Household, one for each Month in the year.

Nor is it less plain, that in the days of the Patriarchs, each month consisted of thirty days, from the History of the Deluge, since there from the 17th. day of the second month, to the seventeenth of the seventh month are reckoned up 150 days compleat, Gen. 7. 11. and 24. Compared with the eight Chapter. V. 3. and 4.

Their year (says *Lydiat* in his learned Treatise, *De variis annorum formis*) was partly adopted or suited to the course of the Sun, partly to the course of the Moon, and partly different from either; yet so that it still had respect to both: It regarding the Sun's motion so far as to begin always about the Spring Equinox, and the Moons, as to commence always about the Change, yet as to the distinct Limits of each month, it seems ordered by civil custom so as all of them (except one) had equal thirty days

days a peice. But one to adjust or suit the Lunar or Solar year, was unequal ; for since to make the year answer the Suns course, 'twas necessary every year to allow this month five days above thirty, yet it was often deprived not only of them, but five more , and then another year, to make up these Arrears, had 22 or 23 Days more allowed it, two Lunar months by way of Intercalation , being made one civil one.

Thus *Lilins Giraldus* in his Book *De Annis & Mensibus* affirms, *Hebraei Annum Duodecim mensibus Metiuntur, Verum Tertio quoque Anno Tredecim Mensium constituunt, &c.* The Hebrews measure their years by twelve months, but every third year they make it consist of thirteen months, and so by that Intercalation or Inserting, keep their account even with the course of the Sun , which month so added they call *Ve-Adar*, or the second *Adar*, see for this also, *Munsters Calendarium Hebraicum*, P. 62.

Thus on the whole matter we may see, that the ancient *Hebrews* from their departure out of *Egypt*, to the time of the *Alexandrian Era*, (at least) regarded in their year both the Luminaries : for in that interval of time, they instituted the Ceremonies of the Temple according to Gods Command and the motion of the Moon : and although they retained something of the pristine *Egyptian* form, so that their

B

year

year was as it were mixt, being partly Solar running back in some sort to the Equinoxes and Solstices, partly Lunar according to which their Feriæ or Festivities were directed, yet by little and little they anticipated the Equinoxes, until at length *Alexander* the great being dead, they (for some time at least) received the *Grecian* year as may be rationally supposed by the book of the *Macchabees*.

The modern *Jews* about the time of *Constantine* the great framed a peculiar Calender to themselves by the Industry of *Habbi Hillel*, wherein they brought the Moons motion (which defineth the Feasts) to agree precisely enough with the Suns, so that the Equinoxes and Solstices could not easily be removed from their places.

CHAP. IIII.

Of the particular Hebrew months.

AS for the particular names of months, 'tis apparent in the first Ages of the World, they were onely taken from their order, for rarely shall we meet in the Holy Scriptures before the *Babylonish* Captivity, that they are called otherwise than by their number: as the second month, the third month, &c. Only the first month it seems in *Moses* his time began to

be called *Abib*, the second in the time of *Solomon*; *Ziv*, or *Zif*. As also the seventh was then called *Ethanim*, and the 8th. *Bull*. But these are supposed to have been originally *Tyrian*. However during the Captivity the *Jews* learnt *Babylonish* (or as some say) *Assyrian* names for their months, which they brought with them back into their Countrey, and used them as follows.

1. The first month was called *Abib*, which signifies a Green Ear; for then Barley in those Eastern Countries began to be eared: It is also called *Nisan* a Banner, or flying, because then *Israel* Red with Banners display'd out of *Egypt*: it began at the new Moon next after the Spring Equinox: and so answers to the latter part of our *March*, and the first part of *April*; see *Exod.* 13. 4. and 18, compared with *Ch.* 17. v. 15.

2. The second *Ziv*, which signifies Brightness, called from the *Caldee* *zian* signifying to flourish: for that now Nature dresses all her productions in the Richest Liveries, and renders Plants and Flowers amiable to the Eye; with variety of Birds and Blossoms: This Answered to part of *April*, and part of *May*.

3. The third *Sivan* from *Savah*, a Veil or Hiding; because Trees are now as it were veil'd with Leaves, and men, & Cattle begin to

hide themselves in shades from the too fervent kisses of the Sun, it contains part of *May*, and part of *June*.

The fourth month was called *Tammuz*, but neither that nor the fifth are mentioned by their proper names in Scripture: The Word signifies Burnt up or consumed, because of the violent heat that happens usually at the time. It containing part of our *June*, and part of *July*.

5. The fifth called *Abb*, signifying father, so termed as some think, because *Aron* the Father of Priests Dyed the first Day of it: as appears, *Numb.* 33. 38. This fell part in *July*, part in *August*.

6. The Sixth *Elul*, signifies nought, because the Reapers have now made bare the Ground and left nothing: It answered part of *August*, and part of *September*, *Neh.* 6. 15.

7. The seventh *Tisri* from *Thirosch*, which signifies sweet Wines, for now they gathered in their Vintage called likewise *Ethanim* (strengths) It happens part in *September*; part in *October*.

8. The eighth *Bul*, 1 *Kings* 6. 38. From *Iebul* (fruit) or rather from *Mabbul* (falling) for now is the fall of the Leaf, and store of Rain, whence 'tis also called *Marcheshuan*, signifying the breaking out of waters: It answers part of *October*, and part of *November*.

9. The

9. The ninth *Kislev*, *Zech.* 7. 1. From *Kaph*, which signifies the Constellation of *Orian*, which now ariseth, or denotes Inconstancy, as the weather by means thereof is usually about this time, being part of *November*, and part of *December*.

10. The Tenth *Tabeth*, *Esther* 2. 16. Seems to be derived from *Tobah* (Good or Goodness, whence the names *Tobit* and *Tobias*) because (say the Rabbies) Gods Goodness is most conspicuous in the Winter of mans adversity, It holds part of *December*, and part of *Iannary*.

11. The Eleventh *Schebat*, *Zech.* 1. 7. A Rod and also a Tribe, so called 'tis thought because now *Israet* kept a fast, because a Tribe was (almost) cut off, see *Judges* 21. v. 6. and 3. It falls part in *Iannary*, part in *February*.

12. The Twelfth and last *Adar*, *Esther* 3. 7. Signifying strength or excelling, whether because *Moses* that excelling Governour dyed in it, *Exod.* 15. 10. Or because the Temple was then finished, *Exod.* 6. 15. It answers to part of *February*, and part of *March*, and so concludes the year: Thus as the Prince of Latine Poets sings.

----*In se sua per Vestigia Valvitur Annus.*

Yet note here that as near as they could

they made all their Months begin at the New Moon : as may be gathered from *Numb.* 10. 10. (after the *Septuagint*) with *Psal.* 81. 3. *Psal.* 104. 19. *Gen.* 1. 14. Which must be understood not at the true Conjunction as Astrologers reckon , but at the time of her first appearing to their view after her Congress with the Sun.

CHAP. V.

The Jewish Sabbath, and Sabbatical year.

THE Sabbath takes its name from the *Hebrew* Sabbath, which signifies a day of rest, or a time set apart for Holy Rest : This Day God himself consecrated to his Worship, because he thereon rested from his Work of Creation.

It began, or was accounted amongst the Jews, from Sun set the day before, and continued till the next Sun-set, see *Math.* the 28. v. 1. Compared with *Mark* 16. 1. and *Iohn* 20. 1. But the preparation of the Sabbath mentioned in *Mark* 15. 42. began at three a Clock in the afternoon, before which they called the *Sabbath Eve*, see *Josephus* in his *Antiquities*, L. 16. Ca. 10.

The end of instituting the Sabbath we conceive may be threefold.

First,

First, CIVIL and Oeconomical for the ease & refreshment of mens bodies, whose strength had been exhausted other wise by continual labour and toil: Six dayes shalt thou do all that thou hast to do, but on the seventh day shalt Rest, that thy Ox and thy Ass, and the Son of thy Bondwoman, and the stranger with thee may have rest, *Exod. the 23.*

Secondly, *Ecclesiastical*, for the Worship of God in Publique, and Meditation upon his Divine Works.

Thirdly, Spiritual, and that twofold, 1. As being a Type of that spiritual rest, whereby we should cease from the work of the World and the flesh, that God might work in us by his Word and Spirit; not thinking our own thoughts, &c. Secondly, As shaddowing unto us that endlesse rest, which all of us hope to enjoy in the World to come.

We read in Scripture of a Sabbath days journey, why so called and how far it was, is apparent to every Capacity, we conceive it may be this: we find *Ioshua 3. 4.* That when the Children of *Israel* marched, the Ark of the Covenant was to be 2000 Cubits before them; and in all probability the same proportion was observed when they rested, which distant space of ground some interpret to be one Mile, others two: They measuring it by a Lesser, these by a longer

Cubit; now on the Sabbath-day I apprehend it might be their use and order to repair all to the Ark being the place of Gods publique worship, which being 2000 Cubits as aforesaid, from those whose Tents were nearest, such a space or distance became to be generally called and accounted a Sabbath-days Journey.

The Septennial Sabbath or Sabbathical year took begining from the tenth day of the seventh month (or *Tisri*) For as the Jews themselves every seventh day: so their whole Land every seventh year kept a Sabbath, the observation whereof principally did consist in these two particulars.

1. That the Grounds should lye until'd.
2. That all Debts should be remitted and forgiven.

And therefore the sacred Historian, *Deut. 15.* calleth this year the year of *Shemita* that is of Dismission, for that both Husbandry or Tillage and Debts were in this year commanded by God to be forborn and remitted, *Exod. 23.*

The causes of this feast were partly Civil, partly Mystical.

1. To teach them not by continual Exercise to suck out the earth and make it barren, because as all other Creatures, so likewise the Earth (our Common Mother) has need of Intermission and Rest.

2. To

2. To teach them gratitude and mercy,
Gratitude to God for the fruits of the
Earth.

Mercy to the poor, of whom is had a principal regard in this Law.

3. To mind them of *Adams* first and blessed estate of Innocency wherein the earth voluntarily without mans Labour or the constraint of Tillage, brought forth sufficient for his plentiful sustenance.

Lastly to shaddow unto them that Eternal Sabbath, that is, that Blessed Life and Kingdom prepared for the Saints : wherein all the Miseries and Labours of the present, together with the Exactions of Creditors shall have an end, and the Sins of Believers be wholly remitted.

CHAP. VI.

*The Feasts of the pasover, pentecost, and
Tabernacles.*

THe feast of the passe-over is called *Pascha*, from the *Hebrew Pesach* (others read it *Phase*) which signifies to leap over or passe by : For so the eternal verity makes out the Etymology himself, *Exod.* 12. 27. This was instituted in the year of the Worlds Creation, 2447-
and

and celebrated yearly from the fifteenth of the first month *Abib* (called afterwards as we have said *Nisan*) to the one and twentieth of the same inclusively, that is for seven days together, yet so as that the first and last thereof, (*Viz.* the 15th. and 21) were held more sacred and observed with greater solemnity than the rest, *Lev.* 23. 5, 6. &c.

These seven days were likewise called the feast of unleavened Bread, and the first of them the *pasle-over*, because that thereon the *Paschal Lamb* was eaten.

The ends of this Festival were.

1. To put the *Israelites* in mind of, and as it were, consecrate to Eternity Gods miraculous Deliverance of them out of their *Egyptian Bondage*.

2. For a sure Testimony of his power, & that perpetual Mercy he would shew his People.

Thirdly, and principally to Typifie Christ Jesus, and our deliverance perfected by him? whence the Apostle says: *Christ is our Passover*, *1. Cor.* 5. And therefore be pleased here to observe the great Amalogy or agreement between the Type and the Antitype, the shadow and substance in these thirteen particulars.

The Paschal Lamb was Christ was

- | | |
|--|--|
| 1. One of the Flock. | 1. Perfect Man, John P. |
| 2. Without Blemish. | 2. Without Sin. |
| 3. To be Sacrificed and roasted. | 3. He suffered and dyed. |
| 4. His Bones not being broken. | 4. They broke not his legs. |
| 5. In or about the Evening. | 5. In the end of the world, see Heb. 9. 26. |
| 6. Their Door-posts were besprinkled with its Blood. | 6. The Blood of Christ purgeth our Consciences, and is called blood of sprinkling. |
| 7. That the punishing Angel might passe over them. | 7. That Sin and Death might not prevail against us. |
| 8. It was eaten in every Family. | 8. He must be particularly apply'd by faith. |
| 9. The whole Lamb. | 9. According to his whole Gospel in all his offices. |
| 10. Without Leaven. | 10. Without Hypocrisie, 1 Cor. 5. |
| 11. With bitter Herbs. | 11. With patience under the Cross. |
| 12. In hast and as Travellers. | 12. With an earnest and longing Expectation of Salvation. |
| 13. Only by the Circumcised. | 13. Only by the faithful, 1 Cor. 11. |

The

The feast of *Pentecost*, is so called from the Greek Word *Pentecoste*, but is termed in Hebrew *Schefuacht*, that is, the feasts of weeks, because it was celebrated after the seventh week, (that is on the fiftieth day as the word in Greek signifies) after or from the former feast of pass-over: as may be seen in several Texts: as *Exod. 34. Lev. 23. Dent. 16. &c.*

But really and properly it signifies and is used for the fiftieth Solemn and Festival Day from the second day of the feast of unleavened Bread: In which sence St. *Luke* takes it, *Acts* the second, when the day of *Pentecost* was fully come, and *Chap. the 20th.* speaking of St. *Paul*. He hasten by all means that he might keep *Pentecost* at *Hierusalem*. But in a larger sence are meant by this word all those fifty days, betwixt the second day of the feast of unleavened Bread, and the said fiftieth festival day (and so it seems the Author of the Vulgar Translation) be it *Jerome* or who else) understood it, when he rendered that Text of the second of the *Acts*, in the Plural number, *Cum implerentur dies Pentecostes*, when the days of *Pentecosts* were fulfilled.

This Feast we may conceive was instituted for three reasons.

1. In memory of the Decalogue or Law given by God on Mount *Sinai* the fiftieth day after the *Israelites* departed out of *Egypt*.

2. That

2. That by the Ceremonial Oblation of two leaves then made of the new fruits to the Lord, men might be admonished that they received all fruits and other things for preservation of Life from the bountiful hands of Almighty providence, and thence be excited to beseech God not only for a Blessing thereupon, but likewise make a sanctified use thereof.

Thirdly, to Typifie that *Pentecost*, wherein Christ after he had ascended proclaimed the Law (not that of *Sinai* in Tables of stone, but) in the heart and mind, the Law of the new Covenant that happy day on which the first fruits of the Holy Spirit were miraculously poured down on the Apostles, *Acts* the second.

For we must note that this feast was also called the feast of the first fruits from those *Primitia*, or Bread offering, which was then made of the new fruits, *Exod.* 23. For these fifty days bounded their Harvest, on the day after the passe-over. *Viz.* the 16. Of *Abib* or *Nisan*, they offered a sheaf of the first fruits of their Harvest, *Lev.* 23. 30. On the fiftieth day they offered 2 wave Loaves as is commanded, *Lev.* 23. 17.

Where observe the difference between their Harvest and ours, occasioned by the difference of Clymates and their Anticipation of time. for both the *Canaanites* and *Egyptians* begin their Harvest

Harvest in *April*, and finish by the end of *May*, or half *June*: As *Pliny* (that great Clerk of *Natures Cabinet*) relates, *L. 18. Ca. 18.* which *Leo Africanus* an Eye-witness of it, likewise confirms in his *Description of Afrique, L. 8. Ca. 4.*

The feast of *Tabernacles* is called by the *Hebrews Chag Husuks*, & celebrated from the fifteenth of the month *Tisri* to the one and twentieth thereof Inclusive, that is for seven days together, yet so as that the first day was more solemn and festiuous than the rest, as may be seen in *Lev. 23.* Where you likewise have the end of this feast expressed: that your Children may know that I made *Israel* to dwell in Tents when I brought them out of *Egypt*.

And accordingly during this Feast they dwelt in Booths made of Boughs of 4 distinct kinds, *Lev. 23. 40.* Which are said by the *Rabbies* to be, the *Cytrine tree*, the *Palm tree*, the *Myrhe tree*, and willow of the Brock, and he that did not bring a burthen of them in the morning was to fast all day. This burthen they called *Hosanna*: In allusion to which the people cutting down Branches from Trees, and strewing them in the way when our Savior did Ride into *Jerusalem*: Cryed *Hosanna* to the Son of *David*, *Mat. 21. 9.* And indeed not only the Boughs, but the Days of this whole Feast of

Tabernacles were termed *Hofannah*, and the 22th. of *Tisri* a distinct feast by it self: yet following immediately after the feast of Tabernacles was reckoned as belonging thereto, and called *Hofannah Rabbi*, the great *Hofanna*, or the great day of the feast as 'tis rendred, *Iohn 7.37*. See *Tremelins* on that Text: whereas truly and properly this 22. day of *Tisri* was the feast of the Congregation or great and solemn Assembly called by the *Hebrews Hadsph*, and also *Azareth*; that is an Assembly, or Collection, or a Retention and Prohibition: Because that when the feast of Tabernacles was expired, the people restrained it one day longer, or because on that day they were prohibited doing any work, or from the Collection of fruits, for that on this day were offered the first of the latter fruits and thanks therefore given to God, or lastly because it shaddowed out a Collection of all Nations, or a gathering together of the Elect in the Kingdom of Heaven, of this feast you read, *1 Kings 8. 10.*

But observe that *Ieroboam*, who revolted from *Reboam* the Son of *Solomon* with the ten Tribes commanded the aforesaid solemnity of Tabernacles (which God in his Law had commanded to be celebrated in the seventh month *Tisri*) to be kept in the eighth month *Marhesuan*: that so in all things he might wean the Sons of
Is-

Israel from the Rites and Customs of their Fathers, as in 1 Kings 13.

CHAP. VII.

Of the Feasts of Trumpets and Expiation.

THE feast of Trumpets called by Hebrews *Sichron thernab*, for that on the first Day of *Tisri* (their seventh Ecclesiastical but first political month) the sound of Trumpets or Cornets were every where heard, and this by the command of God, *Lev. 23.*

For the cause of this feast, some of the *Jewish Rabbin's* do believe it was ordained in memory of *Isaac's* deliverance from being sacrificed, and that God commanded a noise should be then made by the trumpet (or Horn of a Ram) for that a Ram was caught by the Horn in a Bush, and sacrificed in his stead, *Gen. 22.* Others think it unlikely that so publique and solemn a feast should be instituted for the deliverance of a single person, but rather to Commemorate those grievous Wars which the *Israelites* undertook, first against the *Amalekites*, and afterwards against Heathen, and to the end they might be admonished that this humane Life of ours

ours is nothing but a continual warfare on earth, which last opinion seems most consonant to Reason.

On the Tenth day of the same Month *Tisri* (which you will find to be the most Festival Month in the Year) was celebrated the Feast of the Expiation, as you may read it commanded, *Lev. 16.* when both Priest and People afflicted their souls before the Lord by fasting; whence 'twas called, *Dies Jejunij*, The Day of Fasting, *Jer. 36. 6.* and may so help to interpret that in *Acts 27. 9.* Sailing was now adays dangerous, because the Fast was already past; that is this Feast of Expiation, when Winter grew on, it answering to our *September*.

In this Annual Solemnity, an Universal Expiatory or Propitiatory Sacrifice was performed for the sins of the People: The *Jews* say it was instituted in memory of Gods favour to them, in forgiving their sin of Idolatry committed by the making of the Calf in the Desert.

But indeed the whole Passion and fruits of our Saviours Death, were hereby shadowed out to the life to the whole Church; the High-Priest in the matter of the Scape-Goat, &c. being a most evident Type of Christ: Observe the Parrallel.

Aron.

1. The High-Priest
went into the Holiest
of all, Lev. 16. 3.

2. He went once a year,
Exod. 30. 10.

3. He with the blood of
Goats, &c.

4. Only he

5. He clothed with his
Priestly Robes, Lev.
16. 4.

6. He took two Goats.

Christ.

1. Christ our High-
Priest went into the
Holy-Place; that is to
say, the Heavens,
Heb. 9. 12.

2. He entred once for
all, Heb. 9. 12.

3. He by his own blood,
Ibidem.

4. He alone hath trod-
den the Wine-press,
Isaiah 63. 3.

5. He sealed to this
Office by his Father.

6. He took two Natures,
the impossibility of his
God-head, shadowed
by the Scape-Goat;
the sufferings of his
manhood by that
which was Sacrifi-
ced.

Lastly,

Lastly, *The Goat was to bear the Peoples iniquities.*

Lastly, *The Lord hath laid on him the iniquities of us all, Isa. 63.*

CHAP. VIII.

Of their New-Moons, and Year of Jubile.

THe *Neomenia*, or Feasts of New-Moons were celebrated the first day of every Month, initiating with the New-moon (as we said before) wherein are observable these solemnities.

1. They then repaired to the Prophets for hearing the Word as they did on the Sabaths, whence that saying 2 Kings 4. 23. *It is neither New-moon nor Sabbath-day.*

2. It was then unlawful to buy or sell, as appears by that of Amos 5. 8. *When will the New-moon be gone, that we may sell Corn:* But whereas at other New-moons they blew no trumpets, yet at the New-moon of *Tisri* (called the Feast of Trumpets before mentioned) they blew Trumpets all day long, whence we learn what New-moon

David means, *Psal.* 81. 3. Blow the Trumpet in the time appointed at our Feast Day.

The reason for instituting this Festival of New-moons is supposed to be in memory of the light created by God, to the end.

1. That by this means his people might be aleinated from the Superstitions and Idolatries of the Heathen, (who subjected the months to ro the Planets Stars, and Signs Celestial) and know that God is the only Lord, Moderator, and Governor of the Stars, and Signs themselves, and consequently of the months, and years, and time in general ; and therefore pay unto God the greater thanks, who ordained all these things for the use and benefit of mankind.

2. To Typifie man's Renovation, by the Illumination of the Holy Spirit, which is required of all the Faithful.

The Year of *Jubile* was an extraordinary Feast instituted by God, *Lev.* 25. Celebrated every fiftieth Year : so saith the Text ; *Thou shalt number to thy self seven weeks of Years* : That is to say , seven times seven, which makes 49 Years, therefore the Year next following this was the fiftieth, and wholly Sabatical, whence
(if

(if you count exclusively to another Year of Jubile) you have only 49 Year, and so it is numbered in the 8 verse of the last cited Chapter, but if conclusively, that is, if you account both the former and latter, you have fifty; and so it is reckoned in the 10 verse of the same Chapter, which manner of Account is most used: Thus we may say, a week has eight days, counting both the Sundays, but one of them excluded, there remains but a true week, or a sennight.

The Word *Jubile* denotes Rejoycing or Remission, and was very proper in both significations; for in this Year, not only the Bond-men of *Israel* were by God's command set free from their Masters, and the prison doors thrown open, but all debts were not likewise remitted and forgiven, and mortgaged Grounds, Vineyards, Houses, and other Possessions returned to their first owners; so that there no man could make over, or convey to another an absolute Fee-simple of his inheritance (as our common Lawyers speak) but only the use and profits thereof till the Year of *Jubile*: see it largely express, *Lev. 25.*

The end of this great Festival was partly Civil; partly mystical: For,

1. God so ordained things, that the Families of the *Israelites* should not be destroyed, but more especially that Family out of which the *Messiah* was to come.

2. The shew to us what a special regard he hath of the poor, to put them in hope of a better condition for the future, and lay down a way to Brotherly Communion, as far as the condition of this life would permit.

3. That as the *Olympiads* were in use amongst the *Greeks*, the *Lustra* amongst the Ancient (but the *Indictions* amongst the latter) *Romans* whereby they supputated time, so the *Hebrews* should be accustomed to number their times by *Jubiles*, soon as possessed of the Holy Land.

Lastly, And principally to shadow unto them by this publique Jubile and solemn Joy the Lord Jesus, and the whole business of their Salvation, which alludes to saying, *I am that acceptable time, now is the day of Salvation* L.

CHAP. IX.

Of some other Festivals of the Jews, instituted by Humane Authority; and also how they counted and divided their days and hours.

BESIDES the several Feasts before treated of Instituted immediately by Divine Authority

ty and Command, there were several other Solemnities instituted by men; and received of the Church to commemorate some remarkable dealings of Providence: As,

1. The four Solemn Fasting days mentioned by the Prophet, *Zach. 8.*

The first of which is, the Fast of *Jerusalem* besieged, celebrated the 10th. day of the 10th. Month *Thebeth*, on which day *Nebuchadnezzar* first pitched his Tents before *Jerusalem*, to besiege it, *2 Kings 25.*

The Second, The Fast of *Jerusalem* taken by *Nebuchodonozar*, observed the 9th. of the 4th. Month *Tamuz.*

The third, The Fast of the City Desolate celebrated the 9th. of the 5th. Month *Ab*, because on that day the City and Temple were twice set on fire; first by *Nebuchodonozar*, and after that by *Titus.*

The last, The Fast of *Godolia*, or *Gedalia*, who was left in *Judea* by *Nebuzarda*, and slain by the Treachery of *Ismael* celebrated the third day of the 7th. Month *Tifri.*

To these four Fasts after the Captivity they added the solemn Fast of *Queen Hester* in memory of the three days Fast which she commanded when about to apply her self to King *Asue.*

now on behalf of the *Jews*, *Hefson* 4. This was celebrated the third day of the 12th. Month *Adar*, which afterwards became more famous for the signal Victory of *Judas Machabem*, who on this day overthrew *Antiochus* his Army, with *Nicanor* the Captain of it; see 2 *Mach.* Chapter last.

2. The Days of Purim, or the Feast of Lots, so called, because *Haman* had cast the life and death as it were of the *Jews* upon the hazard of a Lot, and celebrated in memory of God's Protection, and their deliverance, the 14th. and 15th. days of the last Month *Adar*.

There was likewise the Feast of Comportion, or bringing of Wood (mentioned by *Iosephus*, l. 2. cap. 17.) kept in the month *Ab*, in memory of the wood brought for perpetual nourishment of the Holy Temple of *Jerusalem* according to God's Law, *Neh.* 10.

The Feast of Dedication of the Temple after *Antiochus Epiphanes* had profaned it; Read 1 *Mach.* 1. this was celebrated eight days together, beginning from the 25th. of the Month *Citer*, 1 *Mach.* 4. and is mentioned by St. *John* the Evangelist, and at which he writes our Saviour himself was present.

These

These are the Feasts and Solemnities celebrated by the Ancient *Jews*, whereof mention is made in Scripture, for others instituted after their Destruction and Repudiation, and observed at this day by the modern *Jews* as the Feast of the New-Year: the Feast of Reconciliation, the Feast of Gladness or Joy of the Equinoxes and Solstices, &c. there being no foot-steps of them in the Old Testament, I wilfully omit them.

Only observe here, that the Ancient *Jews* on their great Festivals (or Holy-day) Eves, which they termed Days of Preparation, held it unlawful for their Judges to sit on Life and Death: Hence it is they would not go into the Common-Hall themselves, lest they should be defiled; *John* 18. 28. And for that reason also they brought Jesus to *Pilate* the Roman Deputy, and said; *It is not lawful for us to put any man to death*, at the 31 verse. That is, upon this, or such a like day: for though their great Court of *Sanedrim* were now put down, yet all power in cases of Life and Death was not taken from them, as 'tis implied in the 32 verse: which intimates that that unlawfulness was urged by the special Providence of God, that he might be Crucified, being Judged by the *Romans*; for if the *Jews* had been his Judges, they used

no such kind of Death for any Persons condemned. Again, *Stephen* was after this condemned by them to be stoned, *Acts* 7. And they complained before *Felix*, that when they were about to proceed against *Paul*, according to their own Law, the chief Captain *Lyfias* with violence took him out of their hands: all which argues that they were not absolutely deprived of power in Cases Capital.

We shall only add a word or two concerning days and hours as they accounted them, and therewith conclude.

Their Day was twofold: Natural, comprehending Day and Night, and consisting of 24 hours: or Artificial, beginning at Sun-rising, and ending at Sun-set; of which is that in *John* 11. 19. *Are there not twelve hours in the day?*

Their Day Natural was likewise twofold, Civil, a working Day designed for ordinary business; which began at Sun-rising, and held till the next Sun-rising: Or Sacred, a Festival Day, dedicated to Holy Duties, beginning at Sun-set, and continuing till the next Sun-set; see *Mat.* 28. 1. Compared with *Mark* 16. and *John* 20. 1.

Note

Note that if any of these festival days happened to fall on a Sabbath day: that was called *Sabbathum Magnum*, a great Sabbath (or as our translation reads it) a high day, *Jo.* 19. 3. For on that Sabbath day of which *St. John* there speaks, the Feast of the Pasover fell that year.

The Night they distinguish into four Quarters, or greater hours, which they called Watches: containing each three lesser or common hours apiece.

The first they called *Caput Vigilantium*, the first watch, *Lam.* 2. 19. The second the middle watch *Judges* 7. 10. (Not because there were but three, but) because it continued till mid-night. The third till three in the morning: If he come in the second or third Watch, *Luke* 12. 38. The last called the Evening Watch, *Exod.* 12. 24. continued till six in the Evening, see *Mat.* 14. 25.

The first was also called the Even, the second midnight, the third Cockcrowing, & the fourth the Dawnings: all which are exprest, *Mark* 13. 35.

In like manner was their day divided as appears by the parable of the Labourers, *Mat. 20.* The first from six a Clock in the morning till nine was called the third hour, the second ending at twelve the sixth hour, the third at three in the afternoon, the ninth hour, and the fourth ending at six at night, was called the eleventh hour.

Where note, that the three first Quarters take their names from that hour of the Day, which closed the Quarter (for they began to count their lesser hours from six a clock in the morning, and so

Our 6 7 8 9 10. 11. 12. 1. 2. 3. 4. 5. 6
Was their 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12

Only the last great hour or quarter : Is called by our Saviour the eleventh hour, whereas amongst the Common people : It was, or should by proportion with the rest have been called the twelfth hour : But it may be Christ might rather mention the eleventh : To shew us that although God in his mercy accept Labourers eleven

eleven hours in the day, yet he rarely calls any at the twelfth, for that is an hour rather to Discharge Servants, than to admit new ones.

Thus have we, we hope, by this brief Collection given the inquisitive Reader some glimmering Light (though not full satisfaction) in these obscure walks of sacred Antiquity.

What remains but that we wind up this discourse of Years, Months, and Days, &c. With some Moral or Theological Reflections on the worth and use of time : As there is nothing can more further us towards happiness, than that being rightly improved, so there is nothing we shall more bewail than the unprofitable wasting it, what would, or rather what would not a dying sinner give for a few moments to make his peace with Heaven : though we cannot recall time mispent, there is a way, and the Apostle charges us to make use of it to Redeem the time : Not unworthy observation is the Moto of a Sundial in that noble Monument of Charity: *The Charter-house, Tenens non Perdere*: Though we cannot stop times motion, yet it lies in our power, not to trifle it away : But, alas ! how few consider the true worth of this Jewel, wherewith some inconsiderates, think themselves so overstocked,

that

that they are forc'd to Invent a thousand Vanities to pass away the time (as they call it) never regarding how soon their time (at least) will be no more, but they with horror shall be launch'd out into the Ocean of a Wretched Eternity, It was too great a truth of most men, which I saw once ingraven on the Blade of a Dutch Ladies Knife,

*Omnia Si repetas Humana Tempora Vita,
Vel male, vel Temere, vel nihil Egis Homo.*

Which at her Request was Extempore turn'd into this dull English.

*Survey mans Life, view all his boasted Facts,
Things ill, or vain, or nought at all, he Acts.*

To conclude, since time is so swift of foot, and that in all his measures of years, months, and days, we can never at once be masters of above one moment (for what's past is Irrevocable, that which is to come Incertain) Let this warn us to live every day, as if it were (as we cannot know but it may prove) our last : that
so

so when we arrive at the end of our days, we
 may attain the end of our Hope: *Viz.* The Sal-
 vation of our Immortal Souls, through the
 Meritorious passion of the ever Blessed Jesus :
Amen.



FINIS.

